UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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THE LARGER UNITY.

So many have interpreted "*Unity*" as a merely sectarian name, that we may perhaps be allowed to print the following from a sermon preached by the editor more than a year before this paper was named. We copy part of an abstract printed in the *Inquirer* of May 24, 1877. After tracing upward through nature, history and religion, the law of ever growing diversity, which makes sects natural and necessary, the abstract continues:

Yet diversity is but a half truth, and the superficial half, too. Religious life is symbolized by a tree—its trunk of common truths one, and ever growing larger as the diverse leaves of opinion multiply. The Christian sects agree in far more than they differ. They are also connected more widely with all other religions. Christianity sowed broadcast the seed that had ripened in Jewish schools. Judaism itself cultivated the same principles that were growing in Gentile religions. All religions are connected in a common trunk which is built from the same fibres of justice, and traversed by the same channels of mercy. Even to those who would treat Christianity as a separate tree, botany answers that all trees and shrubs and herbs are one life. The species merge together and the lines cannot be drawn. The vegetation is all akin, from the lichen of the desert to the fig-trees of Judea. So from savage superstition up to the richest fruit of Christian morals and most delicate flower of religious sentiment, the religions of the world are the varied forms of one spiritual life. Religion is *one*.

History reads further, and seeing religions, laws, customs and legends answer to each other from around the earth, adds that humanity is one. Anatomy reads further, and declares humanity is one with the animal kingdom below it; the species merge together, and all animal life is one. Biology reads further, and says animal and vegetable life together are one; the line between them cannot be drawn; all life is *one*. Nay more, the line between the living and the unliving cannot be drawn; microscopists can't agree whether Bathybius is alive or not; the organic and inorganic world together are one, composed of the same elements and subject to the same forces. All the forces are one, adds Physics; all tones and colors are degrees of undulation; motion, sound, heat, light, electricity, and chemical change, are only different dialects into which the same all-pervading force is translated; the earth, with its infinite variety, is one. It is one with the universe, too, adds Astronomy, as she traces the one law that moves all planets and suns, and finds the nebulous elements from which they sprung; nay, sees worlds still being born from the elements, showing that all time is one. Finally, from varied evidences, the suspicion grows with some that the elements themselves are not sixty-four and distinct, but are all forms of one.

So the *unity* reveals itself. Religion is one, humanity one, life one, nature one, time one, the universe one. But what is this after all but the same old truth that God is one, and that the robe in which He reveals himself is without seam? The unity of God, like all great truths, is revealed slowly. Some think it came through Israel; Renan traces it more widely to Semitic instinct; Max Muller finds it in Aryan religions. But the fact is that, like all deep truths, no nation nor age can claim its discovery. All races and times and departments of thought have had to combine to syllable the sentence, and not till science has uttered her word of eternal order is the unity of God fully revealed. The Hebrew prophets hardly knew how grand their utterance that God is one. Our denominational forefathers who re-declared it, and for this denial of the Trinity were called Unitarians, hardly knew how grand the name. But we begin to see it. Even Orthodoxy is yearly returning to the doctrine that God is one. So philosophy, history, science and religion join hands at last as one, and echo back and forth each to each, as the deepest truth each has found—*Unity*.

So unity is truer than diversity. But even this unity which we have traced is not all. This is but the unity from which all diversities spring. There is a higher unity into which all the diversities unite. The law of progress is from unity through diversity to a closer unity. The nebula, one in nature, becomes more truly one in suns and planets, all bound together so closely that each meteor's fall is felt to the furthest satellite. The human body with its greatest diversity of parts shows also the highest unity, with its parts bound into the closest harmony and sympathy of nerve and mind. So the diverse members in religion become one body as Paul figured it. All the denominations become one body. The diverse religions are many members, more or less honorable; but through them all the principles of justice and mercy run as one nervous system, through which we feel the thrill of that "religion of humanity" that is more and more uniting the world as one.

So the law is revealed: From unity of origin, through ever growing diversity of process, to unity of end; from unity of substance to unity of spirit; but first, last and everywhere—*unity*.

THE CHRISTIAN REGISTER.

Unity is glad to see its own aims so clearly and finely stated in the *Christian Register's* prospectus for 1880, which declares for the "religion of nature and reason," a religion "positive, reverent, rational, practical, progressive, uniting." Its able editor, Charles G. Ames, will doubtless fulfil these promises. He says:

The *Christian Register* represents that interpretation of Christianity which makes it one with the Absolute Religion of Nature and Reason,—the original and eternal life which was "always in the world," but which has been made clearer by the teaching and life of Jesus, and is ever unfolding more fully through the advance of knowledge and the growth of humanity.

The *Christian Register* stands, therefore, first of all, for Religion—positive, reverent, rational, practical, progressive, uniting; meaning thereby personal and public Righteousness, guided by intelligence and inspired by Love to God and Man. It appeals to the principles, sentiments and motives held in good repute among all men, and of which no sect may claim a monopoly.

In the present conflict and transition of religious men and parties, the *Christian Register* seeks, by the spread of light and brotherhood, to expel the antagonisms, prejudices and misunderstandings which divide good men and waste their best forces; but it refuses to purchase fellowship at the cost of suppressed convictions. It will work for reconciliation and harmony through perfect freedom of criticism and inquiry, restrained only by the love of truth, the law of courtesy, and the confessed limitations of human knowledge and virtue. Calling no man master, and rejecting all infallibilities of church or book, tradition or creed, it yet welcomes light from all quarters, and seeks to combine respect for the Past with faith in Progress and unlimited right of search.

Without attempting to supply the place of a general newspaper, the *Christian Register* will yet regard all human affairs as family matters, and will aim at a broad, unpartisan treatment of current events and public interests. While prompt to challenge imposition and impostors, it will lend a hand to all genuine movements of reform, education, and social improvement; and it will resist the tendencies which weaken and corrupt civilization, whether originating in popular ignorance, vice, materialism or priestcraft. It will aim also to make itself a welcome family visitor, and to promote the completeness of human life by ministering to the love of the True, the Beautiful and the Good.

The *Christian Register*, though published as an independent journal, serves as a means of inter-communication for the Unitarian churches of America: its columns are open to the fair discussion of questions affecting their internal development of doctrine and polity; and during the year it will publish reports of the celebrations of the hundredth anniversary of Channing's birth, of the May Meetings, and the ninth National Conference.

LAKE, IND.—Bro. Litchfield, minister of the Unitarian church at Hobart, is giving weekly lectures at this place, setting forth the views of the Liberal Christian church. A full house greets the speaker and a good degree of interest is manifested in the lectures.

VII. JESUS AS THE SON OF GOD.

J. C. L.

When one of our esteemed brethren of the liberal faith once volunteered his services to instruct a class in a congregation of colored people, the minister asked the privilege of just putting a few questions to him, to see if he was sound in the faith. Our friend assented. The first question of this theological catechism was: "Do you believe that *God is God?*" "I do." The second was: "Do you believe that *Christ is Christ?*" "I do." And the examination closed, to the satisfaction of both parties. Now, many orthodox people in pretty much the same way ask Unitarians, "Do you believe that Jesus was the Son of God?" and think they have proposed the crucial, all-determining question. And yet I never heard of a Unitarian giving a negative answer.

The phrase, "Son of God," is much older than Christianity, and has several meanings. It could not have sprung up until God was recognized as Father. But there are signs of this recognition—though in a feeble way—long before the time of Jesus. Nor was it confined to Judaism. This conception is to be found in Hesiod and Homer, in Cleanthes and Plutarch, in Virgil and Horace and Seneca, as well as in the Old Testament. Epictetus said, "If what philosophers say of the kinship between God and men be true, * * why should not a man call himself a citizen of the universe? Why not a son of God? Shall not having God for our Maker, Father and Guardian, free us from griefs and alarms?" Philo, the Jew of Alexandria, speaks of "God, whose most fit name is Father." And the term "Father" was familiar and oft-repeated in every service of the synagogues of Palestine, and formed a part of the daily prayer in the great temple of Jerusalem.

But the name Father involves the idea of offspring—of child. The one cannot exist without the other. And we find that sooner or later some one, or a few or all men are designated as the sons or children of God. Jesus was pre-eminently the Son of God. The title was fitting for one who so lived in the light of God, and was so loyal to the divine law. As we have seen, it was not new; it was already in use. It had been thought of as suitable to the Messiah when he should come. And when Jesus did come and received and wore it, he gave such lustre and glory to it that to many since it has seemed to belong to him alone.

We have seen that his favorite name in speaking of himself, was "Son of Man." Nowhere in the

first three gospels does he call himself the "Son of God." It is only in the fourth gospel,—perhaps the very latest of the New Testament writings,—probably composed far from the scenes of his life and ministry, and strongly marked by the subtleties of Greek philosophy, that he is made to apply this phrase to himself. This leads us to question if the author of this account may not sometimes have put into the mouth of Jesus a title now common enough among Christians, but which Jesus hesitated to adopt. There can be no doubt, however, that others applied it to him, as one of the names of the expected Messiah, and it was not rejected.

It has been acutely observed that there are four senses in which the expression, "Son of God," is used. 1. In the story of the miraculous conception it is used in a literal sense, and has been so interpreted in the dogmas which have grown out of it. Jesus is as really begotten of God in his physical as in his spiritual nature. 2. In the second place it is used in a moral sense. Peacemakers are to be called the children of God. The disciples are bidden to love their enemies, to bless and pray for those who injure them, that they may be like God —true sons of the Father in heaven. 3. Then the term is used in a philosophical sense; and this is especially the case in the fourth gospel. Here is likeness, but it is something more than mere conformity of will. Here is paternity, but it is no physical generation; it is a spiritual community of being. The "word" or "wisdom" of God existing before all worlds, "the second person in Plato's Trinity," it was said by the Jewish school of Alexandria, would emanate in the Messiah. This "word" was the first-born of all creatures. It was called the Life, the Light, the Truth, Glory, and even the Only Begotten. This emanation of God was also called by the feminine name of Sophia, and to her long afterwards was dedicated the largest and most magnificent Christian temple of the Eastern Empire, at Constantinople. When Jesus is represented as saying he could do nothing of himself, but only what as a son he had learned from the Father: moreover, that this Father is in him; and though highly exalted above him, is yet one with him, we are forcibly reminded of the metaphysical speculations of that period. And the introduction of John's gospel seems like a pure transcription from the writings of Philo. 4. There is a fourth sense in which the "Son of God" is synonymous with Messiah. When Peter and Nathaniel and Martha, and those possessed with devils, and the devil himself, address him by that title, it obviously refers to his official character. Olshausen, it is true, affirms that when "Son of God" is used in the fourth gospel, it is employed with a far higher meaning than the ordinary Messianic. In the first three gospels reproach is cast upon Jesus because, being a man like his brethren, he assumes to be the Messiah. In the last gospel he is reproached and is even in danger of stoning, because, being a man, he is understood to give himself out as a divine being. Hence, however, both the Jews and Jesus himself seem ignorant of the common theocratic meaning of the phrase, and when charged with "making himself God" (for he had just said, "I and my Father are one"), Jesus immediately justified himself, not by anything exceptional in his own claims, but by a vague and figurative application of the language, showing how it had been given, even in the Scriptures, to other men—to princes, to magistrates and prophets.

Now, any king in Israel, the earthly head of the theocracy, was a son of Jehovah. Daniel said, "The Lord hath said unto me, thou art my son: this day have I begotten thee." Elsewhere he is called "my first-born." Jehovah said of Solomon, "I will be his father, and he shall be my son." The pious Sethites of Genesis are called the "Sons of God." Sometimes the whole nation of Israel is spoken of as the child of God. Moses is told to say to Pharaoh, "Thus saith the Lord, Israel is my son, even my first-born." Then, they are called gods "unto whom the word of God came." And of the elders of the congregation Jehovah is represented as saying, "I have said ye are gods, and all of you are children of the Most High."

We may accept the title of "Son of God" in any one of the four senses in which it is used in the Scriptures: but where should we find any rational ground for identifying Jesus with the Supreme Being. The "Son of man" is man; but not universal humanity. The "Son of God" is divine, but not omnipresent Deity. We cannot pronounce the word "Son," but the idea of derivation is inseparably bound up with it. Jesus can only be deity in the polytheistic sense of a demi-god—as probably the Roman centurion thought he was, when, watching the death of Jesus, he exclaimed, "Truly this was the Son of [a] God." The more real and emphatic the idea of divine sonship is made, the more inevitably and certainly is established the posteriority derivation and dependence of Jesus. Luke in his gospel calls Adam the "Son of God." As well identify Adam with Jehovah as Jesus with God. Moreover, if Christianity teaches anything, it teaches that what Jesus held in common with the Father, that might all believers at least hold in common with the Son. He came to communicate what he

had received and what he was, to others. "As many as received him, to them gave he power to become the sons of God." Again, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him." These words are ascribed to John.

Paul said to the Romans: "As many as are led by the spirit of God, they are the sons of God." The letter to the Philippians exhorts them to "do all things without murmurings or disputings, that ye may be the sons of God, blameless and harmless and without rebuke." The Ephesians are told that by the instrumentalities of the church they are to look forward to the time when they shall "all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

Jesus taught the twelve to use the phrase "our Father" in their daily prayer, as best expressing their true relationship to God. Those who do the will of God, he said, were his near relations, his brethren. And these words to Mary are reported of him after the resurrection: "I ascend unto my Father and your Father; and to my God and your God."

An able writer of the Church of England has declared concerning the attempt to make the phrase "Son of God" yield some support to the doctrine of the Trinity: "The track of Old and New Testament usage, along its whole extent, demonstrates filial relationship to the Almighty to have been ascribed to beloved and favored, but created and dependent beings. The very last way of teaching a Jew to esteem a particular personage, in very truth *God*, would have been to call him *Son of God*. To say sonship implies identity of nature, is moreover to press the loose analogy furnished by the conditions of human life, beyond the limits which reverence and common sense prescribe. Neither in its simpler forms, nor in its Johannine expression, *only-begotten Son*, does the filial title warrant raids of presumptuous fancy into recesses of the Divine Nature."

And yet while to our thought Jesus can never displace or become a substitute for the idea of God, and is in no sense the same as,or the equal of the Father; while we do not believe he ever meant to present himself to the people of Judæa and Galilee as an incarnation of God—so foreign was this conception to the circle of his hearers; nevertheless we believe that God was with him. He was no independent being cut off from the Father, working without heavenly guidance and help. Nor according to our idea was God with him in the sense of some external or objective light and strength. God was with him in the sense of being *in* him,—Truth, Holiness, Love working with the man Jesus in the very deep of his soul. To use the figure of the fourth gospel, he received the Holy Spirit in boundless measure. So he is presented to the world in the likeness of God. Born of a woman as he was, homeless, weary, suffering, tempted, weeping, almost despairing, and at length crucified, there was something divine in him. He partook of the attributes of God. But let it not be forgotten that all men who had faith toward God and were obedient to his will, were also "partakers of the divine nature," and "of the heavenly calling."

"To say that God incarnated himself in a single individual of all the human family; that once, and once only, in all the ages of time he manifested himself in a human person,—is a proposition which cannot satisfy, if it does not shock, the unprejudiced mind. But expand the proposition: say that God is manifest (and that is the only logical sense in which we can speak of incarnation),—that God is manifest in every inspired teacher and prophet of truth and righteousness, in every holy, self-sacrificing life, in every martyr who, living or dying, devotes himself to any great and worthy cause,—manifest in all in whom love of truth or love of God and man is the ruling motive and principle of action: say with Paul that all 'who are led by the Spirit of God are the sons of God,' in precisely the sense, if not in the degree, in which Jesus was the Son of God; that the real distinction and peculiarity of Christ was not an exceptional, but a sublimely typical, nature and life; not that he was the only God-Man, but the type of the God-Man in all generations,—say this, and you assert what no unprejudiced thinker and no philosophic student of religion will deny.

"The fault of the Trinitarian doctrine, so far as this point is concerned, is not what it teaches, but what it omits to teach. It is not the assertion of divinity in Christ, but the limitation of divine humanity to him, the implied exclusion of the rest of mankind from any part or lot in this matter. In the view of the Trinitarian doctrine, mankind at large are separated from Christ, not only in degree, but in kind. They have not that oneness with him which he himself accorded to them in his prayer, 'That they all may be one; as thou, Father, art in me and I in thee, that they may be one in us.'"—*Dr. Hedge, "Ways of the Spirit."*

THE PERMANENT MIRACULOUSNESS IN HUMAN LIFE.

BY W. R. ALGER.

God is infinite Being, with attributes and modes of activity in his unrelated and unfathomable essence wholly transcending our powers to comprehend, or even to guess. But he comes forth from the abyss of his aboriginal solitude, and condescends to make a revelation of himself in the two permanent miracles of creation,—the universe of material worlds and the universe of personal spirits.

Contrasted with the immensity of astronomic orbs is a correspondent immensity of individual minds. Front to front stand or move these parallel marvels of cosmos and consciousness; the objects of the one performing their fixed revolutions in boundless space, the subjects of the other fulfilling their various careers in endless time. In the respective spheres of nature and art they mutually reflect their contents, while both together publish the communicable purposes and methods of

their ineffable Author. This is the real revelation of God, perpetually radiated from his unknowable fullness, in the double series of the laws and phenomena of matter and the perceptions and feelings of mind.

So far as human thought has yet been able to divine the end of the spiritual creation, it seems to be to reflect the attributes and purposes of the Creator in finite and independent centres. The all-inclusive aim is to secure an experience of the wisdom and love and life of God by separate intelligences through the fulfillment of voluntary and blessed uses on their part. The material or outward world of appearances is the same to all in common, except so far as their subjective peculiarities cause differences in the reports of consciousness with respect to it. But in the ideal or inner world of souls, the originality of each individual type, with all its specialty of acquired qualities, has free play. In the external frame of phenomenal nature, the fixed attributes and methods of God are shown, while in the interior privacy of the personal spirit his direct dealings are made manifest through the results of our character and action meeting with his. In the secret universe of consciousness, therefore, are felt the fluctuations of his being according to the forms of reception we present; but in the public universe of matter are exhibited the great roadsteads of action and beacons of guidance which are the same for all in unchangeable fixture of law. Thus the cosmic spectacle is adapted to keep us from the extravagance, the absurdity, the guilty aberrations, the chaotic discords of an incalculable caprice or insurgent willfulness. And thus we conclude that the destiny or end of individual spirit is to reflect in intelligent and blessed consciousness the living wisdom and love of God symbolized in the forms and changes of the cosmic outlay; or, in other words, to translate the substances and motions of nature into their equivalents in self-determined mind, and then from personality to personality compare and correct these translations with worshipful sympathy and adjusting criticism. This is the aim of the empire of sensitive and rational existences,—to digest and reproduce the forces and shows of bound matter in the faculties of free spirit. All the ranks of creatures, as they mount through the mystic spires of form, from the worm to the deity, carry impacted in the functions of their organic structure the registered sum of their experiences in their relations with their environment and with one another, with all their infinite particularities of difference. In this manner, amidst all the similarity and stability of what persists, there is secured an everlastingly fresh manifoldness of change and progress along the endless lines of life. The elements, both objective and subjective, of the two-fold phantasmagoria of matter and mind, are forever the same; yet the combinations are never the same, but full of perpetual surprises, as they play beneath the eye of the Infinite One, who, from the calm of his own perfection, watches the weaving web of the evolution of the destinies of all beings in the mighty drama of eternity.

The principle of an incessant variety in unity, unfailing distinction amid identity, is the wondrous device by which God secures to his creatures the chronic relish of their lives. Were it not for the matchless cunning of this arrangement,—supposing consciousness to be possible at all,—experience must be an insufferable monotony and tedium. But now, while there is an eternal sameness in the substances and laws alike of the natural universe of matter and the spiritual universe of mind, there is an inexhaustible difference in the combinations and movement. A constant procession of contrasts in resemblances sprinkles the old fixtures with the new changes, breaks up stagnation, and dispels weariness with the charm of unfailing novelty. The stability is unalterable; but the variableness is incessant. Individual things and beings come and go, appear and vanish; but the universal conditions remain steadfast forevermore.

The whole universe is but a shimmer of differences on a screen of identity. Centres of force in matter, and centres of consciousness in mind, indestructible monads there, and immortal personalities here, are the opposite grounds of the enduring identity in the tangible creation without and the mental kingdom within; while the succession of evanescent phenomena in nature and the passage of evanescent states in spirit are the basis of the shifting diversity. In permanent substance nature is always the same, and the soul is always the same; but the transitory appearances in that are never the same, and the fugitive experiences in this are never the same. Thus the plan of life everywhere is a zestful freshness of mixture and movement relieved against a ground of immovable permanence.

It is only their failure to appreciate this constant alternation and interblending of the same and the different, the like and the unlike, that causes the monotony and ennui of which so many complain. Our faculties grow tired, our attention flags, our perceptions get blunted, we become accustomed to the wonted routine, we take every thing mechanically; and so the sparkle and dew fly from the spectacle of our daily existence, and all seems dull and uninteresting. But the fault lies not in things: it is a fallacy springing from our obtuseness; for really there is no mere monotony anywhere Every repetition is with a difference, and all that appears is in fluctuating process before the competent observer. It was a celebrated saying of the deepest philosopher of antiquity, that no man ever looks twice in the same stream. It may be added that the same man never looks twice in any stream; for, while the drops of the river are flowing away, the molecular particles in the organism of the gazer and the conscious states in his spirit also are flowing away. From God to God nothing stays, but every thing changes; and, for the deep muser who appreciates the *truth*, everywhere the dull gives way to the startling, and the commonplace is transmuted into the miraculous. The insight of philosophy and religion dissolves the solid world into a dream, and sets us all afloat in a dissolving maze of mystery, the more moving and wonderful the longer we regard it. This is no high-wrought poetic illusion or bombastic metaphor, but a veritable and literal fact of experience as clear and firm as mathematics. It can be demonstrated to be such by showing that every point in human nature and knowledge where the principle of everlasting diversity in identity is focussed, is the scene of a great chronic miracle which yields instruction and pleasure fresher, richer, and more fascinating, the more adequately it is studied.

The surrounding scenery of nature, in which the inner scenery of experience is framed, furnishes an unspeakably wonderful example of the divine method of difference in sameness with its ever-miraculous effect. The hues and perspectives of lake and shore and hill and plain and sea and sky are in no two successive moments unchanged. Who ever saw the tints and folds, the diffusing vapors and rolling masses of the aerial upholstery of the clouds, twice exactly alike? Sunrise and sunset are always intrinsically the same thing; but, of the millions of dawns and dusks that have been, no successor was ever yet the precise counterpart of any of its predecessors.

The roses and lilies, the blushing heads of the clover-field, the green leaves of the forest, the globes of fruit that spot the orchard-trees, are marked by their individualities of size, shape, perfume, color, and flavor. Thus the original images in nature have the same inexhaustible range of contrasts in resemblances, of likeness in difference, which also belongs to their reflections in the conscious mirror of the soul. The theatre of life is as marvelous in its changeful permanence as the experience included within it.

THE RELIGION OF MORALITY.

The New York *Sunday Tribune* gives the following account of Felix Adler's work:

It is nearly 11 o'clock on a Sunday morning. We enter a handsome hall in Fifth ave., at the doors of which is a modest tablet announcing that it is the place of meeting of the Society for Ethical Culture. People are pouring into the hall, well dressed, intelligent looking people, who wear Sunday faces as well as Sunday clothes, and might be taken for the congregation of a fashionable up-town church. Aided by numerous ushers, they find seats quietly, and when seated behave in the subdued manner which custom prescribes for religious assemblies. Jewish countenances predominate, but there is a large admixture of the Gentile element. The body of the hall is soon filled, and by eleven o'clock the gallery is also crowded. On the broad stage stands a little reading desk decked with fresh flowers, and at the side, in front of a large organ, a choir of perhaps twenty persons are partially hidden by a maroon screen. The choir sing a long concerted piece. You do not catch the words, which seem to be in a foreign language, but the music is evidently of a sacred character. While the singing is in progress, a gentleman of medium height, clad in a black dress suit, comes in and takes a seat upon the platform. He has a high forehead, full lips, dreamy blue eyes, full beard, rather scanty light brown hair, and a face expressing both intellect and spirituality. This is Professor Felix Adler, who is modestly announced as the lecturer of the society. He is in reality its organizer, its director, and one might say its priest, if the word priest were admissible in connection with a society which professes no religious faith. When the music is ended, he comes forward, and paying no attention to the reading desk, places himself in front of it and begins a discourse which lasts an hour. The language is faultless, the argument compact and logical, the illustrations well chosen, and the theme well developed and carried systematically forward to the intended conclusion. Yet the orator has not a sheet of paper to refer to.

His subject is the Ethics of Christianity. He denies that Christian ethics contain the last word of the moral law and that no higher and better code is possible than that contained in the Sermon on the Mount. He declares that the ethics of Jesus are faulty in two respects: first, in making doubt, which is the parent of truth, sinful, and faith without intellectual assent meritorious; and second, in holding out a scheme of rewards and punishments in a future life as an incentive to righteousness. "We should do right," he says, "because it is right, and not because we expect our Father in Heaven will reward us." At the close of the discourse the orator gives an account of the doings of the society's charitable association, and appeals for money to carry on the work during the coming year. He draws tears to the eyes of many persons in the audience by his description of the cases of distress relieved by the district nurses employed by the society to visit the poor who are suffering from illness or accidents.

A meeting of those interested in the various benevolent labors of the society is announced, and also a meeting of ladies to sew for the poor. All this sounds very much like what one hears in the churches; but after the choir sings, the congregation disperses without prayer or benediction, and then you revert to the theme of the discourse, and realize that there is a wide gulf between this Chickering Hall assembly and all the churches, whether they be Christian, Jewish or even Pagan. The lecture and the talk have given after-you a clue to the belief or unbelief of Professor Adler's followers. They hold that it is possible to establish a code of ethics resting solely on the enlightened moral consciousness of man, without any reference to Divine Providence, revelation or a future life. They neither deny nor affirm the existence of God or a future state, but seek to attain to the beauty of holiness without expecting the aid or approval of a Supreme Being. If you have been a frequent attendant at these meetings, you will remember that you have heard no reference to Divine guidance of human affairs, and that when immortality has been spoken of it has been as though it were a pleasing hope so uncertain of realization that the conduct of earthly life should be ordered without reference to it.

We should pause, however, before calling these people Atheists. The Materialists deify physical law, the Pantheists adore the Soul of the Universe, and the Positivists worship their Ideal of Humanity. Do not these worthy followers of Professor Adler in reality pay homage to the Divine Being under the name of what they call the Moral Law? It demands of them, they say, self-abnegation, purity of thought and life, elevation of character and works of actual benevolence toward their fellow-beings. While dispensing with the form of religion, they seem to be holding on to a good deal of its substance.

The Society for Ethical Culture has grown up around the personality of Felix Adler, and from a small beginning has become one of the largest congregations in the city. It occupied a small hall in the upper part of Broadway for three years, but was obliged to migrate to more spacious quarters last October, because the old place would not hold the audiences which assembled every Sunday. Professor Adler is the son of a Hebrew rabbi distinguished for learning and piety who retired from the ministry recently, after presiding for many years over the Jewish synagogue on Fifth ave. The son was educated in Germany, with a view to fitting him to occupy the father's place, but he imbibed the liberal ideas current at the German universities, and emancipated himself from all allegiance to Hebrew theology. After his return from Europe he was offered his father's position, but declined, and accepted a professorship in Cornell University, which he held for three years. During this time a movement was steadily crystalizing among young Jews of liberal tendencies for the formation of an independent religious society under Professor Adler's leadership, so that when he left Ithaca the field was prepared for the immediate organization of the Society for Ethical Culture. Its first membership was almost entirely Jewish, and was mainly composed of young married people, who had high ideas of life, and wanted their children to have a Sunday School training in morals, independent of theology. As the society grew, it drew in a large non-Jewish element, consisting of intellectual people, of a great variety of beliefs and of no belief at all, and this element now furnishes nearly

half of the membership. The practical work of the society, apart from the Sunday lectures, divides itself into four departments. These are:

First—The Ethical School.—Every Sunday the children of the society are gathered in classes at the society building, corner of Broadway and Forty-fifth st., and instructed in religious history and morals. In the lessons given in the history of the great religions of the world, each is regarded as the expression of a great moral idea. Thus, the Hebrew religion represents the sublimity of the law of duty, Buddhism religious compassion, Christianity self-sacrifice, and the religion of Zoroaster a picture of the conflict between good and evil and a prophecy of the final triumph of the light. In the direct moral instruction, an attempt is made to revive, for the purposes of education, the Casuistry of Conscience. There is a series of discussions after the Socratic method, in which the whole range of ethical laws is sought to be evolved. Typical cases are described, and the pupils taught to judge correctly as to what would be the right course to pursue in each. The pupils are to remain for a series of years in the school, and the system is to be completed by a course of lectures on the philosophy of religion.

Second—The Kindergarten.—This was begun in January, 1878, with six children and one teacher. It now has 130 pupils and a principal and eight assistants. Froebel's method of teaching is closely followed. The children are all of the poorest classes, and visitors are sent to ascertain the fact of the parents' poverty before they are admitted. Instruction is entirely free. At noon each day a warm lunch is served to the little ones, thirty young ladies of the society acting as waitresses. Clothing and shoes are given to such as need them. The ages of the pupils range from two and a half to seven years. At first there was difficulty in persuading parents to send their children, because they feared some religious propaganda would be attempted, but they soon became convinced that no religious theories would be inculcated. Now, the children nearly all come from Irish Catholic or German Protestant families. The influence of the school in the home life of the parents is found to be beneficial in many respects.

Third—The Industrial School.—This institution, designed to supplement the kindergarten work, has just been established by the help of a gift of $10,000 from Mr. Joseph Seligman. Its purpose is to combine industrial education with instruction in the ordinary branches of a school course. A primer of Professor Whitaker, giving directions for instructing children in the use of tools, is to be among the first textbooks. The method of training pursued will be to educate the brain through the hand. The course is to last from the seventh to the fourteenth year, and the society hope to be able to build a series of instructive workshops on the plan of the Russian Technological School at Moscow, to continue the system with pupils who have passed their fourteenth year.

Fourth—District Nursing.—The society employs two well educated and thoroughly competent women to nurse the sick poor in their homes, on the principles of Florence Nightingale. The nurses labor in the poorest districts of the city—in the Mott and Baxter sts. neighborhoods and along the East River, working under medical direction in connection with the Demilt and New York Dispensaries. They see that there is proper ventilation and cleanliness in the sick-rooms, that healthful food is furnished the patients, and that medical attendance is provided, and they dress wounds and often perform the most menial offices. They are followed on their rounds by relief committees of the society, which supply bed clothing when necessary, and give delicacies and whatever may be needed to facilitate the patients' recovery. About 500 cases were reached last year by this noble, practical charity.

For an authoritative statement of the principles of the Society for Ethical Culture, the writer of this article applied to Professor Adler himself. He said: "Our motto is diversity in the creed, unanimity in the deed. The vital point with us is to insist on the independence of morality of any religious dogma. While it is commonly held that moral teaching must be based upon some doctrine of Deity or the immortality of the soul, we find in the sovereign law of ethics itself the foundation of the spiritual life."

"How do you get at this sovereign law?" was asked.

"Concerning the main points of morality," Professor Adler replied, "there is hardly any doubt or diversity among mankind. Philosophically, I should found the law of ethics in the manner of Kant, upon the dictates of the Practical Reason. While differences in matters of belief are likely to continue and increase, it seems necessary to place the moral law where it cannot be questioned. The main thing is to apply the law more thoroughly. Men have quarrelled so long concerning the author of the law that the law itself has fallen into abeyance. Our movement means an appeal to conscience. It is a cry for larger justice, an exhortation to larger duties. We find in the dignity of submission to the moral law our consolation in affliction, and in the prospect of a grander and sweeter life on earth, an incentive to strenuous endeavor."

"Do you set up no standard whatever of religious belief?"

"None whatever. We have among our members ardent Theists, as well as Atheists, Materialists and Agnostics; and in the explanation of ethics we have Utilitarians, Intuitionalists and Kantians."

"Would it not be correct to apply the term Altruist to all your members?"

"Hardly; because Altruism implies principles which are not fully satisfactory to us. Practically our efforts concentrate in ameliorating the condition of the lower classes, and purifying our own morals. We do not concern ourselves about each other's religious theories."

A STUDY FROM LIFE.

The best revelations I have had lately have come to me through a dear and good woman, sixty years old, who has drank deep of life's joys and sorrows, and very deeply of its love—and by some blessed alchemy has drawn the gold out of everything. It has been my good fortune to be brought very near her,—and what perpetual lessons I get from her! She is a living gospel. With a clear and good mind (she was brought up a Unitarian, and while very young quietly adopted pretty radical ideas), she yet does not get at truth first through the intellect, but *lives* her way into it,—and then how real it is! The earth's beauty, all her friends, her sister—one with her through a lifetime, and almost more closely one after death has taken her,—each experience as it comes somehow has brought a new light and sweetness to her. She does not often use the distinctive language of religion, but all its blessed realities are hers. She is burdened now with deep anxieties and solicitudes and sorrows, as well as physical weak-

ness,—yet there is a sort of pure radiance from her. The world and human hearts open to her their secrets. This life is very full to her,—as wife and mother and friend,—yet sustaining all and crowning all is the sense of the life to come.

She is not a grave person; I think she has a distaste, especially since her sister's death, for the conventional forms of social intercourse,—formal calls, tea parties, and the like. But she has the quickest and warmest sympathy with all real happiness as well as real sorrow. It is beautiful to see the joys of happy young people reflected in her face,—the reflection is more beautiful than the original, just as one sometimes sees a quiet lake give back the picture of its banks with a loveliness greater than that of the bank itself. Toward every child she beams with motherhood. Her own heart is as fresh as a child's, as quick to catch the joy of each passing moment. Her sympathy has a wonderful power to unlock hearts. Lately she met for the first time a lady of my acquaintance—a strong, high-spirited woman. "At first," she told me, "she held herself a little stiffly and reservedly;—ah, I thought, you are not going to keep me at a distance like that,—and the last part of the hour she sat with her hand in mine all the time." Sick people, weak people, women that have got into trouble, all turn to her and trust and lean on her. And the strongest men confide in her. I believe she has seen tears fall freely from many eyes that the rest of the world sees only full of courage and of battle.

That which is to me most beautiful in her is the way in which all her sorrows have bloomed into blessings for other people. I have known, as not many have done, how very deep her sorrows have been; and I can partly trace back to their source her sympathy and tenderness and trust. She is like a spring, bubbling clear and bright into the sunlight,—only the coolness and sweetness of the water tells of the unsunned depths out of which they have risen.

I am writing you a great deal about her,—but it is because she is to me, as I said, a kind of constant revelation, who always brings freshly to my mind the real significance of life. The answer to the great problem lies in such lives as hers. All the fearful mystery of existence—the mystery which modern science presses with new force, but which is as old as humanity; which has never, I think, found such tremendous expression as in the book of Job; and against which every thoughtful mind and sensitive heart forever strikes anew—finds its working solution here. Love masters it! And Love has no words into which to put the secret,—only, it has broken the spell of fear and doubt. It stands—suffering often, quivering sometimes with pain, but radiant with a light as tender as a mother's heart over her first-born, and with the fore-glow of eternity. * *

It is almost wicked to touch H. N. Brown's beautiful "Sunday Story" of the apple leaf and blossom, reprinted in the *Register*. But truth is better than poetry,—or rather yields better poetry; and to correct the botany of the story improves its moral. The charge that the leaf "neglected to do anything very right," "took no thought for a life beyond," and so its life "perished with the summer," is too severe, and an ardent botanist would resent it almost with indignation. The tree's real work is done by the *leaf*. The blossom's pretty petals are but poorer, idle leaves, rightly falling within a week; the apple is built not by them, but by the homelier green foliage. The leaf may not work for its own "life beyond;" but it more nobly works for the tree and the fruit,—gives its life away, and is one of nature's finest symbols of self-sacrifice. And though it wears itself out and dies, its life does not perish with the summer, but is only buried in the bud at its base to revive another spring, and in the seed to spread more widely in the summers far away. The moral is clear. Let us honor the leaves, and the homely lives of patient toil and sacrifice they symbolize; for from them the tree of life, with all its flowers and fruit comes.

"GREEN PASTURES AND STILL WATERS."

BY W. C. GANNETT.

Clear in memory's silent reaches
Lie the pastures I have seen;
Greener than the sun-lit spaces
Where the May has flung her green:
Needs no sun and needs no star-light
To illume these fields of mine,
For the glory of dead faces
Is the sun, the stars, that shine.

More than one I count my pastures
As my life-path groweth long;
By their quiet waters straying
Oft I lay me, and am strong.
And I call each by its giver;
And the dear names bring to them
Glory as from shining faces
In some New Jerusalem.

Yet, O well I can remember,
Once I called my pastures, Pain;
And their waters were a torrent
Sweeping through my life amain!
Now I call them Peace and Stillness,
Brightness of all Happy Thought,
Where I linger for a blessing
From my faces that are naught.

Naught? I fear not. If the Power
Maketh thus his pastures green,
Maketh thus his quiet waters,
Out of waste his heavens serene,
I can trust the mighty Shepherd,
Loses none he ever led,—
Somewhere yet a greeting waits me
On the faces of my dead!

M. J. Savage, in a recent sermon, said: "It is our business in this matter of opinion to search simply for truth. Emotion, the love of the heart for systems in which we have been trained,—O, friends! I feel it as keenly as you,—but I have learned this one thing: emotion is called out by those things that we have long associated with, that we have learned to love, with which we have become familiar. No man can have this sentiment concerning anything or any person that is new. It needs time. The thought of the last century becomes the sentiment and poetry of this; and the thought of this century will be the emotion and poetry of the next. It is our business—for our own sake, for God's, for the world's sake—to find what is true, and let the heart come after and learn to love and venerate and worship the truth. It is not the heart's business to lead the head, but the head's business to lead the heart."

An Established Church does not seem to preserve the humanity of a nation. Here is Mr. Spurgeon's recent charge against England: "The grand blasts from Mr. Gladstone's war-horn should arouse our nation. The one note is a call to make righteousness and peace guides of the nation, instead of selfishness and blustering. Will men hear the call? Alas! it is to be feared that self and pride have greater claims. 'British interests' are regarded as solid matters of consideration, while humanity and justice are treated as mere sentimental superfluities. *The Times*, which is ever the faithful mirror of the national mind, says about Afghanistan, which we have been so wantonly trampling under foot, 'Whatever is done must be done with the sole view to the future safety of India.' No notion of what is best for Afghans ought to come in the way. That is their business, and not ours. It is our business to destroy all settled government in their country, and, after ravaging the land, to leave poor wretches to make such arrangements as they can. Under such tutors we shall soon become a nation of demons. Time was when high principle ruled British hearts, and all parties in the state paid homage to liberty, to justice, and even humanity; but now we are another people, ruled by other lords."

Charles T. Congdon, in his "Reminiscences of a Journalist," writes of Dr. Dewey: "The first clergyman to whom I really listened was Dr. Orville Dewey, who for ten years preached to us sermons which I thought as fine as those of Massillon or Bossuet or Jeremy Taylor—to speak frankly, whatever critical judgment I have since acquired has not much modified my opinion. I still place some of Dr. Dewey's sermons in the front rank of such literature. Unfortunately, few people read printed sermons with much relish, and the general style of pulpit eloquence has undergone a marked change, not much for the better; but if great purity and force of language, a rich rhetoric well kept in hand, sinewy logical power, vigorous and uncompromising earnestness, with a gentle liberality—if all these together make great sermons, Dr. Dewey's were great. The best of them are in print, and the reader who does not care to take my word may judge for himself. The Doctor had a way, of which we did not complain, of preaching his sermons over and over again until they were perfectly familiar to us, and we knew when the finest passages were at hand. So when a dapper little young man fresh from the Cambridge Divinity School ministered unto us and treated us to the best parts of one of them which had been published, astonishment and indignation filled all the pews. Those who in their righteous wrath at the larceny refused to attend church in the afternoon missed the opportunity of hearing the youthful apostle repeat the offence. If there had been people enough at our vespers for a mob, I think we should have had one."

Mr. Beecher's attack on the Bible Society, of which the papers have said so much, was in the following words, as reported:

"There are some of the societies that don't need our help. For instance, there is the Bible Society. It is an endowed institution, and very rich. Whenever they want money they can get it from men who won't give a penny for more progressive objects. For one I won't give a dollar to a society that prints a Bible notoriously false in some parts, which the society knows is false. A committee was appointed to revise the present copy of the Bible, and it worked laboriously and well, and made its report recommending certain alterations which were adopted; but some of the old-school members of the board kicked about it, and the secretary let the expense of the committee go, and never dared to print that version that it had declared to be correct." The facts about the false edition are thus given by Dr. S. S. Conant: "A number of years ago a committee was appointed by the American Bible Society, composed of the Rev. Drs. Edward Robinson, R. S. Storrs, Vermilye, Spring, and other clergymen of high character, to restore King James' edition of the bible to the original state in which it came from the translators, and to correct the headings and running titles. The members of the committee spent three years on their work, meeting every week. They compared the first three issues of 1611, 1612, and 1613, I believe finding errors in them all, typographical and others. They corrected them all, and corrected the headings and titles. The report was accepted and the common editions were corrected, stereotyped and issued in two forms, large and small octavo. At a subsequent annual meeting, a party led by Dr. Breckinridge, of Kentucky objected to the further use of the corrected copy, and insisted that the society should go back to the confessedly corrupted copy in common use. The society yielded to the pressure brought upon it, against the earnest protest of Dr. Robinson and Dr. Storrs." The *Christian Union* reports Dr. Storrs as saying that he "never, since the action of the society, had taken up a collection in Pilgrim Church for the Bible Society, and never would."

CHICAGO NOTES.

Rev. Brooke Herford lectured before the Philosophical Society, last Saturday evening, on the "Ratio of Christian to Pagan Elements in Modern Civilization."

A lecture on Thomas Paine, by Col. Robert G. Ingersoll, is announced in celebration of the Paine anniversary, at Central Music Hall, Jan. 29th. The proceeds will be devoted to a Paine monument, for the adornment of one of our city parks.

Rev. Brooke Herford is preparing an Easter service by request of the Committee of the Western Unitarian Sunday School Society, to be ready at an early date. All orders to be sent to the Western Unitarian Sunday School Society, 75 Madison Street, Chicago, Ill.

A recent number of the *Daily News* contains a very interesting sketch of our two lady lawyers, Miss M. Fredrika Perry and Miss Ellen A. Martin, who are quietly winning their way to a secure position of professional ability and success.

The happy contrast, drawn by the writer, in the *personnel* of these young ladies, marks a fortunate union of different but not opposing qualities of mind and temperament which work together in perfect harmony and strength. Though not formally connected with any of our liberal churches, the tastes and convictions of both incline them to the creed of positive radicalism, which they do not hesitate to affirm. True workers and fearless thinkers, we take pleasure in enrolling the names of this young and enterprising firm on the list of those practical religionists devoted to the highest intellectual freedom and culture.

Rev. W. R. Alger read a paper, a few days since, on "Friendship," to a small company of choice spirits gathered together in the parlors of Mrs. C. K. Sherman, one of the most gifted and accomplished women of our city. The subject, as the speaker explained, was not treated from the sentimental and biographical side, but from the analytic and philosophical. The law of sympathy was traced from its confused beginning as the bond of simple gregariousness, up through the higher stages of progressive development where it acts as the law and inspiration of all social life, and is finally manifested in the higher form of friendship and love. The essay was written in the writer's peculiar vein of fine, close research, and luminous argument. The reading occupied two full hours, yet the speaker held his audience in close and uninterrupted attention from first to last. It is said that Mr. Alger is to deliver a course of lectures on "Poetry," in Unity and at the Third Church, on his return from New York.

A correspondent of the *Tribune* attempts to reply to some recent remarks of Mr. Collyer on "dry rot in churches," and objects to the citation of the First Baptist Church, in its offer of an increased salary to Dr. Lorimer, whose poor defense to the charge of plagiarism, the reader has not forgotten, as an example of this kind. The over-zealous friend of the Dr. goes on to prove that the First Baptist Church, of all others, cannot possibly be afflicted with any such disease, because, forsooth, "the Sabbath School has doubled in attendance the past year," and because it "furnishes the superintendents and teachers of four mission schools." He further sustains his defense by pointing to the fact that Dr. Lorimer's average morning attendance is 1400, and that "112 new members have been received within the last eight months," and ends by sarcastically calling attention to these and numerous similar facts, as proofs of the "worthlessness" of the church. Mr. Collyer will smile when he reads, and think, perhaps, that the case is worse than he supposed. Strange that the defenders of the celebrated pulpit orator do not see the folly and weakness of their position, that they should think to impose on a sharp-sighted public, with a long array of figures, crowded congregations and all the resplendent pomp and paraphernalia of the "popular church," not knowing that these are often the worst signs of that "dry rot" of which Mr. Collyer and others like him, complain. C. P. W.

Prof. J. E. Carpenter, of London, writes: "Out of the numbers of *Unity* which you kindly forwarded, I cut some articles, especially the affirmative statements on Christian doctrine, which I sent to our former Hungarian students, now teachers at Holosvar; and they were to be translated, or embodied in new papers, for the Unitarian magazine of our Transylvanian brethren,—the 'Christian Seed-Sower.' If you can occasionally send me a spare number, I think I can make it useful in that way."

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

UNITARIAN REVIEW.—The January number opens with an article from the pen of Ralph Waldo Emerson on "The Preacher."

VIRGINIA.—A son of ex-Gov. Wise recently moved the admission of a colored lawyer to practice in the courts of this State, and his motion was carried. Who says "the world does not move"?

A SERIOUS PROBLEM.—Mrs. Elizabeth Comstock, the Quaker prison missionary, finds that 105,000 victims have been brought to prison through strong drink, out of the 115,000 she has visited. So says the *Woman's Journal*.

JANESVILLE, WIS.—Wm. R. Alger recently delighted the select minds of this place with a lecture on "The Uses of Poetry in Refining and Enriching the Inner Life of Man." We know of no finer moral tonic in the Western market at this time than this lecture, and the brethren can do no finer service to their people than to secure them a hearing of it.

DIED IN HARNESS.—Dr. E. C. Wines, the prophet of prison reform, than which there is none more important before the American people to-day, died on the 20th ult., at the house of John Wilson, printer, Cambridge, Mass., where he was seeing through the press his work on the "State of Prisons and Child-Saving Institutions throughout the world." 'Tis noble thus to die.

CINCINNATI, OHIO.—The First Congregational Church (Mr. Wendte's), celebrated their semi-centennial on the 21st of January. We suspect that this church leads all the Liberal churches of the West this season in its efforts "to promote a nobler use of the Sunday." The Unity Sunday afternoon lecture course includes such names as Holyoake, Alger, Mrs. Livermore, Proctor, Phillips, Savage and others.

HOBART, IND.—The Unitarian society at this place is making a brave effort to start a free library for the benefit of the town. Under the State law, when a thousand volumes are gathered, such a library can receive the benefit of a special tax. Any one believing in the missionary power of good books will here find a good opportunity. Send books or money to Rev. W. C. Litchfield, and they will be duly cared for.

LODI, WIS.—Rev. A. C. Barry, of this place, is furnishing a series of autobiographical sketches to the *New Covenant*, entitled "Memories of Sixty Years." Dr. Barry is one of the most cultured and stalwart Universalist ministers in the West, and his memory reaches back to the time when a "Universalian was as great an object of curiosity as a 'heathen Chinee.'" His "Memories" are old battle-fields revisited, and very interesting.

JAPAN.—Luther W. Mason, one of the singing teachers of Boston, has recently taken his departure for Japan, where he is to introduce music into the schools of that kingdom by appointment of the government. The school children of

Boston sang him a merry God speed. Now we may expect to hear of inter-continental school concerts, in which the children of Yokohama and Boston will join in the chorus of "Dare to do right, dare to be true," etc.

THE SINGING-SCHOOL.—The *Musical Herald*, just started in Boston, mourns the decline of the "singing-school," a time-honored agency for music and moral good. In the interest of congregational singing in our churches, we commend the following: "The singing-school evening was the oasis of the week, which was looked forward to in the happiest expectancy. Let the old and honored institution be continued, we say, for it is an agency of good in many ways, besides being an aid in spreading musical knowledge."

KANSAS REFUGEES.—A meeting was held at the Pacific Hotel, Chicago, on the 11th January, to consider the needs of the poor blacks of Kansas, ex-Gox. Beveridge in the chair. It was found that particular suffering existed in and around Topeka. Lumber and supplies were especially needed to equip a hospital. Mrs. Frances W. Titus, for many years the friend and protector of Sojourner Truth, was present, and gave the testimony of an eye-witness to the urgency of the demand.

DRAMATIC READING.—Miss Minerva Guernsey, a graduate of the lamented Monro's school of oratory, of Boston, a young lady whose artistic talent has called forth encomiums from some of the best circles in Boston and vicinity, visits her Western home in February, and will be glad to make engagements for public or parlor readings. We commend her to the patrons of *Unity* as one devoted to her art and imbued with the spirit for which *Unity* stands. Her address for the present will be Janesville, Wis.

SCOTLAND.—The *Unitarian Herald* says that Prof. Blackie recently delivered a lecture in a Presbyterian church in Glasgow, on the "Land Question," on Sunday. The minister, in introducing him, expressed a desire to ignore the hard, fast lines between sacred and secular. The Professor, after indulging in sharp criticism, as he well knows how to, "sat down amidst suppressed applause." The same paper contains a column article on the presentation of a pulpit gown to a Unitarian minister in that city. Not where do you stand, but which direction are you facing, is the all-important question.

MEADVILLE, PA.—Through *Church and School* we learn that Frederic Huidekoper has published another volume, containing the result of his life-long studies among the original and obscure writers of the early Christian centuries. The title of the last work is "Indirect testimony of History to the Genuineness of the Gospels." The same paper contains a sermon from James T. Bixby on "What is Religion, and How to Get It," in which he says: "Religion is, as its name and derivation indicates, the *tie* that binds us to *God*. It is *loyalty* to our moral *Sovereign*. It is *child-love* to our Heavenly Father. It is *brother-love* to our brother man."

MILWAUKEE, WIS.—'Twas a happy thought of Mrs. Gordon that induced the Unitarian Sunday-School to make Miss Jennie Robinson a life member of the Western Unitarian S. S. Society as a reward for regular attendance and scholarship for two years, for, in so doing, the zeal of Miss Jennie has been gracefully recognized and encouraged. The Sunday-School has been interested in the larger work of the Society—the Sunday School mother—and the Society has had $10.00 more with which to pay "Our Johnnie," without whom the Society—aye, *Unity* itself—could not get along. The chores at Room 57, 75 Madison street, are numerous. Let other societies take the hint.

SOUTH BOSTON, MASS.—A dainty bit of parish printing, from the Broadway Unitarian Church, announces two courses of Sunday morning sermons by the minister, George A. Thayer, as follows: "Man in Society: his Relations and Duties—1, With the Public and the State; 2, As a member of a family; 3, With regard to the church; 4, Getting into society. Man in himself: his Hopes and Possibilities—1, To saint or sinner; 2, Cultivated or ignorant; 3, Rich or poor; 4, Well or sick." Is not this a better way than to put so much systematic work into the evening lectures in our churches? Let the best work be given to that hour which is the family gathering of the church, and if, alas, there must be an evening service, let hash and cold victuals be served at that.

AUGUSTA, MAINE.—On New Year's day, Rev. P. S. Thacher was ordained to the ministry and installed as pastor of the Unitarian church at this place, Rev. R. R. Shippen, of Boston, preaching the sermon. In the evening the new church was dedicated, Mr. Savage, of Boston, preaching the sermon President Livermore, friend and teacher of Mr. Thacher, contributed the following ordaining hymn:

Oh, the rapture of the toil!
Giving souls immortal birth,
Raising men from self and soil,
Bringing heaven upon the earth.

Oh, the pleasure—oh, the joy!
Preaching still the truth of truth,
Making goodness our employ,
Staff of age and guide of youth,

This shall be his gladsome task
Who is pastor to this fold;
What more could archangel ask
Than the fort of God to hold?

CHICAGO, ILL.—The spiritual barometer of the Third Church is still rising rapidly. Arrangements are about completed for a year's service from Mr. Galvin, who deserves much credit for the spirit he has infused into what seemed to be a forlorn hope. If this society can but have courage commensurate with its opportunity for usefulness, an exceedingly noble career awaits it. We welcome Bro. Galvin to the Western fraternity, and expect to find him a useful member in the *Unity* team.

—Unity Church is being supplied, Jan. 25, Feb. 1 and 8, by Rev. E. C. Butler, of Beverly, Mass.

—The Woman's Liberal Religious Union held its monthly meeting at *Unity* office, Monday, Jan. 26th. The literary exercises consisted of a general review of the history of the Church, from the time of Charlemagne to Gregory VII. Subject of paper for next meeting will be Scholasticism.

COOKSVILLE, WIS.—This wayside village rejoices in the possession of a new church, in the dedication of which Methodist, Congregationalist, Baptist, Universalist and Unitarian ministers cordially united. Jenk. Ll. Jones, of Janesville, is to speak there fortnightly on Sunday evenings. The New-Year's letter of the pastor of the Congregationalist church to this community contains the following quotable lines for *Unity*: "*Quite a number of us* have fallen into the habit of staying away from religious services entirely, or attending only once in a while. Do not we and our children incur a sad loss, socially, morally and spiritually, by thus neglecting our highest privileges? * * * Not only our religious services, but also our daily toils and cares, joys and sorrows, may be a

means of purifying and exalting our character and life. *'All things shall work together for good* to them that love God.' In both communities there is, as everywhere, a great diversity of opinion and preference. Have we not great need of that highest of Christian virtues that 'seeketh not her own, is not easily provoked, thinketh no evil and beareth all things'?"

JACKSON, MICH.—The Conference dedication at Jackson was a great success, Rev. L. P. Mercer (Swedenborgian) gave the sermon on Monday evening. Tuesday morning and afternoon, essays were given by Rev. F. E. Kittredge, Rev. Dr. Stocking (Universalist), and Rev. J. N. Pardee, with a sermon by Rev. J. W. Hansen (Universalist), of Chicago, in the evening. The session of Wednesday was opened by an experience meeting, where those who participated gave their reasons for leaving orthodoxy. This was followed by an interesting essay from Mrs. J. T. Sunderland; subject, "What shall Liberals do with the Bible?" An essay by Rev. J. H. Crooker, and sermon by Rev. J. T. Sunderland occupied the afternoon. The evening and dedicatory service was led by Rev. F. L. Hosmer, Rev. T. B. Forbush preaching the sermon—his subject, "The Principles and Ideas of Unitarianism." The church was dedicated free from debt, the balance of indebtedness ($650) having been raised during the meeting. The church is of brick, a neat, pretty edifice, in a fine location. It will seat about 300 people, is nicely fitted up, upholstered, and is both tasteful and comfortable. The audiences were large all through the Conference, and showed great interest. The evening audiences crowded the church. On Wednesday evening a very pleasant reception was given at Mr. N. K. Hall's, which was largely attended. The church has been built by the personal exertions of Rev. I. C, Billman, their pastor, who is deserving the highest praise for his efforts.

ENGLAND.—From the *Unitarian Herald* we learn that there is no danger that theological interest and study is soon to die out, if the statistics of the book trade mean anything. There were seventy-three more books of theology published last year than books of fiction. Here are the figures: There were 1,013 novels and tales issued in 1879, of which 607 were absolutely new. There were 1,086 works on theology, of which 775 were absolutely new. Altogether 5,834 books were issued; 4,294 of them were fresh.

—That a committee of the English Church have, upon investigation, recently discovered that the Swedish Episcopal Church is not in the apostolic succession. The *Herald* is anxious to know what is to become of these same Swedes after this discovery.

—That *The Freeman*, a Church journal, is greatly troubled over Dean Stanley's Christmas sermon. It says: "His utterances on Christmas day are not Broad Churchism—they are extreme Unitarianism. The Divinity of Christ is reduced to the simple fact of His goodness. The Incarnation and Atonement are put aside as quite insignificant factors in the great mystery of Redemption. The self-sacrifice of Christ is compared, not altogether favorably, with that of Buddha, and the founder of Christianity is denied all claim to pre-eminence, except that which He gained by His few wise teachings and merciful deeds, uttered and done by the Sea of Galilee." * * * And "here he stands, denying the main Articles of the Church, whose emoluments he receives, and whose faith he has sworn to defend."

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PUBLICATIONS RECEIVED.

Under this head we will hereafter notice all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; thus giving to publishers an advertising medium which will introduce their Liberal and Progressive publications to the most appreciative class of readers.

Any publications noticed in this column can be ordered from this office.

From Warren F. Draper, Andover, Mass., *Phocylides' Poem of Admonition*, with introduction and commentaries by J. B. Feuling, Ph. D., A.O.S.S. Translated by H. D. Goodwin. Pamphlet.

From Musical Herald Co., Boston, the *Musical Herald*, January, 1880: vol. I, No. 1. E. Tourjee, managing editor. Monthly, $1.50 per year.

The *Atlantic Monthly* for February contains the additional attraction of a "supplement," giving a full report of the speeches, poems and letters at the reception in honor of O. W. Holmes' seventieth birth day. The rich table of contents is as follows: Thirty-Seven Hundred and Fifty-Eight —part III; Puritan Boston, by George E. Ellis; If I Should Lose Thee, by Hjalmar Hjorth Boyesen; The South Devil, by Constance Fennimore Woolson; The Parting Day; Pessimism, by Goldwin Smith; Miles Keogh's Horse; The Undiscovered Country, by W. D. Howells; Wordsworth by Christopher P. Cranch; Helen of Tyre, by Henry W. Longfellow; Antonius Stradivarius and the Violin, by Richard Grant White; Benjamin Robbins Curtis, by J. T. M., Jr.; Mr. Fiske's Essays; The Strong Government Idea; A Plea for Immortality, by Elizabeth Stuart Phelps; Dickens' Letters, James's Hawthorne, Interpreted, by Susan Coolidge, and the usual Contributors' Club. The March *Atlantic* is to contain, among other papers, one on Washington Irving, by Charles Dudley Warner, and several more chapters of Mr. Howells' story.

SCRIPTURES, OLD AND NEW.

COMPILED BY F. L. H.

SORROW AND LOSS.

From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes; from him that weareth purple and a crown, unto him that is clad in a frock,—great travail is laid upon every man, and a heavy yoke upon the sons of Adam, from the day of their birth till the day of their return to the mother of all things.

—*Ecclesiasticus. XL.* (*2nd century B. C.*)

And that I might not be too much lifted up by the abundance of the revelations, there was given to me a thorn in the flesh, that I might not be too much lifted up. In respect to this I besought the Lord thrice, that it might depart from me: and he said unto me, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' * * When I am weak, then am I strong. —(*II Cor. xii.*) *Paul.*

Prepare thyself to bear many adversities and divers kinds of troubles; for so it will be with thee. Without and within, which way soever thou turn, everywhere thou shalt find the cross. If thou bear it unwillingly, thou increasest thy load, which yet thou must bear. If thou cast away one cross thou art sure to find another, and that perhaps more heavy. While a man willingly putteth himself under it, all the burden of tribulation is turned into the confidence of divine comfort; for he perceiveth much benefit to accrue unto him by the bearing of his own cross. In the cross is life, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross is the height of virtue. —*Thomas a Kempis.* (1380—1471.) *Imitation, II.* 12.

Adam Bede had not outlived his sorrow—had not felt it slip from him as a temporary burden and leave him the same man again. Do any of us? God forbid! It would be a poor result of all our anguish and our wrestling, if we won nothing but our old selves at the end of it—if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of that Unknown towards which we have sent forth irrepressible cries in our loneliness. Let us rather be thankful that our sorrow lives in us as an indestructible force, only changing its form, as all forces do, and passing from PAIN into SYMPATHY—the one poor word which includes all our best insight and our best love. —*George Eliot.* (*Marian Evans Lewes.*)

When the lofty and barren mountain was first upheaved into the sky, and from its elevation looked down on the plains below, and saw the valley and lower hills covered with verdure and fruitful trees, it sent up to Brahma something like a murmur of complaint,—'Why thus barren? why these scarred and naked sides exposed to the eye of man?' And Brahma answered, 'The very light shall clothe thee, and the shadow of the passing cloud shall be as a royal mantle. More verdure would be less light. Thou shalt share in the azure of heaven, and the youngest and whitest cloud of a summer's sky shall nestle in thy bosom. Thou belongest half to us.' So was the mountain dowered. And so too have the loftiest minds in all ages been dowered. To lower elevations have been given the pleasant verdure, the vine, and the olive. Light, light alone, —and the deep shadow of the passing cloud,—these are the gifts of the prophets of the race.—*Hindu Legend.* (*v. "Thorndale," p. 34, by Wm. Smith.*)

Nothing happens to any man which he is not formed by nature to bear. (v. 13.) —*Marcus Aurelius.* (121-180 *A. C.*)

Bring on me now, O Zeus, what difficulty thou wilt, for I have faculties granted me by thee, and powers by which I may win honor from every event. —*Epictetus.* (*1st Century A. C.*)

There is in man a HIGHER than Love of Happiness: he can do without Happiness and instead thereof find Blessedness! Was it not to preach forth this same HIGHER that sages and martyrs, the Poet and the Priest, in all times have spoken and suffered; bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only has he Strength and Freedom? * * This is the EVERLASTING YEA, wherein whoso walks and works, it is well with him.

—*Carlyle.* (*Sartor Resartus II*, 9.)

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

—*Tennyson.*

What though the radiance which was once so bright
Be now forever taken from my sight,
Though nothing can bring back the hour
Of splendor in the grass, of glory in the flower—
We will grieve not, rather find
Strength in what remains behind:
In the primal sympathy
Which, having been, must ever be;
In the soothing thoughts that spring
Out of human suffering;
In the faith that looks through death,
In years that bring the philosophic mind.

—*Wordsworth.* (1770-1850.)

A SOWER went forth to sow; his seed was human blood,
And tears of women and men. And I, who near him stood,
Said: When the crop comes, then there will be sobbing and sighing,
Weeping and wailing and crying, and a woe that is worse than woe.

It was an autumn day when next I went that way.
And what, think you, did I see? What was it that I heard?
The song of a sweet-voiced bird? Nay, but the songs of many,
Thrilled through with praising prayer. Of all those voices not any
Were sad of memory: and a sea of sunlight flowed,
And a golden harvest glowed!

On my face I fell down there;
I hid my weeping eyes; I said: O God, thou art wise:
And I thank thee, again and again, for the SOWER whose name is PAIN.

—*Richard W. Gilder.*

They that sow in tears shall reap in joy. Yea, he that goeth forth weeping, bearing his seed, shall surely come again rejoicing, bringing his sheaves. (cxxvi.) —*Hebrew Psalms.*

Jupiter has put in pain a sovereign instruction; for in distilling drop by drop in silence on the heart of mortals, it shapes them to moderation and piety. —*Aeschylus.* (525-456 *B. C.*)

Suffering becomes beautiful when one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.

—*Aristotle.* (384-322 *B. C.*)

Blessed are they that mourn; for they shall be comforted.—*Jesus.*

THE GROWTH OF THE HEBREW RELIGION.

BY W. C. GANNETT.

Lesson 15.

HOW THE OLD TESTAMENT WAS MADE. (CONTINUED.)

Four *strata*, the work of **Four Ages,**[26] can be traced in this literature which we call the Old Testament:—

(1) First came an *Early Age* (before 800 B. C.,) whose laws and histories and songs we know only by the fragments imbedded[27] in later writings.

(2) Next, an age of *Prophet-Writers* (about 800-500 B. C.) Nearly all the "Prophets," most of the Histories (from Joshua through Kings,) most of the Proverbs, too, and a few of the Psalms, were now written. Among the Prophets are the only Old Testament books whose authors we feel quite sure we know.

(3) Then came an age of *Priest-Writers* (about 500-200 B. C.,) when the remaining histories (Chronicles, etc.,) and the tales called Ruth, Jonah, Esther, the long poem called Job, and, above all, most of the Psalms, were written.

But in the "Five Works of Moses," both those earlier prophets and these later priests took part. Genesis, Exodus and Numbers are like a rope of two strands[28] twisted together,—here the older prophet-strand, (and this, as we have learnt, made up of many bits, from different centuries, tied together,) and there the later priest-strand, showing out. Leviticus belongs wholly to the later. Deuteronomy was written midway between the two works by some one who was half-prophet and half-priest.

(4) There was still a fourth age (200 B. C.—A. D. 70,) which produced the works now called the *Apocrypha*.[29] They are usually omitted in Protestant Bibles, but are sometimes printed small between the Testaments. The Roman Catholics do well to print them there, since they really bridge the gap that lies between the two. But having been written so late, and many of them by Greek-speaking Jews who lived in Egypt, they never grew so "holy" as the earlier books. They are the *suspected* candidates for Bible-honors. And, finally, some wild prophetic visions were written in this age, —*Apocalypses*, like our New Testament book of Revelations. They were much quoted for a while as sacred oracles, but at last (with two exceptions,—"Daniel" and "2 Esdras,") they sank from notice and now are only read by scholars: the *rejected* candidates for Bible-honors.—So much for the "writing" of the Old Testament.

Now all this literature, save that of this latest age, the Scribes collected, edited[30] and published as **Holy Scriptures.** Not all at once, but in three series or volumes: (1) The "Law," the so-called "Books of Moses," as by far the holiest of all. (2) The Prophets with the prophet-written Histories. (3) The Psalms and Proverbs and other writings. In course of time the second series and, to some extent, the third shared the reverence felt for the first; they grew to be considered sacred, also. Now and then a new book or psalm was added to the third, and this list[31] or "canon" of holy, holier and holiest writings was not absolutely closed until about a century after Jesus' birth.

We see, then, that there are two distinct processes[32] involved in Bible-making,—the writing, and the sanctifying: first, a long, slow growth of literature,—then, a gradual uplifting of the literature into reverence as "holy writings." Of the books admitted to the sacred list the latest written was pretty certainly "Daniel" (165 B. C.;) and we may call the oldest words in the Bible, Moses' "Ten Commandments:" *how long, then, did it take to write the Old Testament?* And, beginning with Scribe Ezra at the water-gate and ending with the closing of the canon, *how long did it take to exalt the Old Testament from national literature into "Holy Scripture?"*[33]

That is the story of the Old Testament, sketched, as it were, on one's thumb-nail. But it is not quite complete without one more word. The Scribes were something more than even Bible-editors: their chief work, after all, was to *comment* on the "Law." The Five-fold Book was too sacred to be much added to or altered, but as the national Statute-Book it greatly needed explanation. To distinguish the explanations from the Book itself, they were not written, but *told*, down from Scribe to Scribe by word of mouth. None the less this oral commentary came to be considered "holy" also, a second "Word of Jehovah;" whispered by him, it was believed, to Moses, and whispered down the generations ever since! From age to age this second or **"Oral Law"**[34] grew bulkier, until, when it finally was written down (about A. D. 200,—and then again, when grown ten times larger still, about A. D. 500,) the original Five Books were as a very little thing by its side. It is known as the **Talmud,**[35] and, printed, it fills twelve folio volumes!—All this was the works of the Scribes.

Read "An Apocalyptic Revelation," 2 Esdras xiv. 1-8, 23-25, 37-48.

26. Four Ages: The five-cent chart (see Introduction) would be useful here; it shows the Four Ages very plainly, and what Bible-books and chief events belong to each. But remember that the statements here made are the results reached, in full, only by the more "advanced" of the "liberal" Bible-scholars; other "liberal" critics accept most of them and are tending to accept the rest; but very few called "orthodox" accept them. For the similar *strata* of literature in the Hindoo Scriptures, see Muller's "Origin and Growth of Religion," 140-148.—**27. Imbedded:** See Part II., note 18, above. —**28. Two Strands:** For prophet-strand, see B. f. L. i. 236-9; ii. 194. For priestly strand, see B. f. L. i. 236-9; ii. 474-8. To the prophet-strand belong most of the livelier legends and traditions of the antediluvians, the patriarchs and Moses, and its leading idea is that Israel is Jehovah's "chosen people."

To the priestly strand belong most of the make-believe statistics of the primeval age, and, then, all the minutiæ about the priests, the sacrifices, etc.; its leading idea is the Tabernacle and its services. This priestly strand contains about one-fourth of Genesis, one-third of Exodus, one-half or more of Numbers, and all of Leviticus: the Bible-critics speak of it now as the "Book of Origins."—The chief point now an open question with the "liberal" scholars is no longer whether Moses wrote the Pentateuch, but simply *which of the two strands is the older.* Till lately they have taken for granted it was the priestly; but that opinion is somewhat changing before Kuenen's strong evidence that the priestly was the later. This suggestion reconstructs the history of the books, making it conform to the well known history of the religion, so that the whole story of the "growth" becomes more intelligible. According to this view the prophetic strand was mainly spun in the eighth century B. C.; the priestly strand, containing the history and laws rewritten by ecclesiastics, was mainly spun in Babylon after the Captivity, and was essentially the Book which Ezra brought to Jerusalem and submitted to the people for adoption. Deuteronomy appeared between the two, about 620 B. C., and its half-prophetic, half-priestly character shows the transition in process; and its author may very possibly have revised the earlier prophet-work and connected it with his own. The interweaving of the whole into the present form dates probably a little after Ezra's day. So, speaking roughly, we might say that there were three editions of the Pentateuch: (1) The Prophets' edition, containing many earlier bits, about 750 B. C. (2) The Deuteronomist's edition, much enlarged, 620 B. C. (3) The Priest's edition, very greatly enlarged and revised, about 450 B. C.——**29. Apocrypha:** The name at first meant *secret* books; then *spurious*; now only *secondary.* An unexplored part of the Bible to most readers. The "Wisdom of Solomon" and "Ecclesiasticus" are among the noblest books of the Old Testament. (Stanley, III., 291-309.) Others are fantastic. "Tobit" reads like an Arabian Nights' Tale. The "Three Holy Children" chant a noble hymn in the fiery furnace. The "Maccabees" sound like battle-stories told by some old Puritan of Cromwell's time.——**30. Edited:** But most uncritically; hence the mosaic-work (note 25,) the many repetitions, and the contradictions which so puzzle people who believe the Old Testament to be the literal "Word of God." There are four ways of treating such imperfections in the Bible,—the *blind-fold* way, which will not see them; the *mystic* way, which sees and explains away by "double senses;" the *iconoclast* way, which *only* sees them and not the noble things; the *historical* way, which sees them, owns them, and uses them as time-marks by which to read the real story of the Bible's origin and growth. Which of the four is your way?——**31. List:** Stanley, III., 154-6, 376-82; and Arnold's "God and the Bible," chap. iv.——**32. Two processes:** The other Bibles of the world,—Brahmanic, Buddhist, Persian, Chinese, all except the Koran,—went through the same two processes. The *third* stage in a Bible's life is its return into literature. Three stages in all: it is (1) books; (2) "*the* Book," or Bible; (3) books again. (1) The words of men; (2) the Word of God; (3) the words of men again. (1) The age of its writers; (2) the age of its believers; (3) the age of its critics. Our Bible, Jewish-Christian, is now passing into the third stage.——**33. Scripture:** Three good and short works about the Bible's origin and contents are J. R. Sunderland's "What is the Bible?" ($1.00); J. W. Chadwick's "Bible of To-day" ($1.50); and Prof. W. R. Smith's article on "Bible" in the new edition of the *Encyclopædia Brittanica*, reprinted in Nos. IV. and V. of the "Popular Science Monthly Supplement." The first two by Unitarian ministers; the third by a Scotch orthodox professor, who has been suspended from the ministry of the Free Church of Scotland for writing it.——**34. Oral Law:** (1) For similar wonders of oral transmission in other sacred literatures, see Muller's "Origin and Growth of Religion," pp. 71-73; 148-161.—(2) If such a fiction about Jehovah's whisper to Moses could arise and be believed about even an Oral Law, how naturally similar fictions could arise about the authorship of *written* Laws, of Psalms, etc.! (3) "Explanation" is the *regular way* in which Law makes advance when founded on an unchanging code: the code never varies, only the interpretation and application,—till the code wears thin! (See Maine's "Ancient Law," ch. ii., iii., and our modern lawyers referring to Court Reports and precedents.) Exactly so, too, with religious doctrines founded on unchanging creeds; the creed never varies, only the interpretation—till even the "substance of doctrine" wears too thin!——**35. Talmud:** i. e., "Learning." The earlier compilation was called the Mishna ("Repetition;") the later the Gemara ("Complement.") The Jewish Rabbins grew so fond of it that they said, "The Bible is salt, the Mishna pepper, the Gemara balmy spice.

THE RELIGION DEEPENING AS IT HARDENED. NEW GOD-NAMES.

Meanwhile, as all things grew so "holy,"[36]—the Land, the City, the Temple, the Sabbath, the literature, the very food,—in this age of Priests and Scribes, the **Name of God** grew holy above all; so very holy that, at last, the people actually feared to utter it. Only the High Priest, and he only on one day of the year, might pronounce the awful syllables! In reading their Scriptures, whenever they came to the great word "JHVH," (Hebrew words at that time were written without vowels,) they used to read a different word instead,—either the old name, *Elohim*, or a new name, *Adonai*,[37] which means "**Lord**;" until it came to pass by reason of the forgotten vowels that none knew for certain just what the God-name was that Moses taught them!

Strange to say, this happened at the very time that the love for Jehovah began to bring into use another new name, full of tenderness. Had not the old Prophets already called him "Father?" Was not Israel his loyal child more truly now than ever? Yes: and the Psalms, moreover, show the people no longer looking to him merely as the nation's God, but spiritualized into a personal Friend,—the "Lover of Souls." And this trustful feeling probably found its way into the common speech, until in Jesus' day no other name seemed needful to a heart like his than "**Our Father!**"[38] Doubtless he had learnt the word at his mother's knee.

A God-name too awful to be uttered,—yet this new feeling, so affectionate! That hints the double change now going on in the religion: at one and the same time it was now hardening outwardly and deepening inwardly. On one hand a growth of rigid ritual,—the letter of the Law: on the other hand, a growth of childlike, personal relations with a Father of spirits. For a while the two processes so opposite could even help each other; but a break was sure to come at last.

Read "The Almighty," Job xxxviii; xlii. 1-6.
"Like as a Father," Ps. ciii.

36. Holy: Holy food in Lev. xi. and Acts x. 9-15. Holy day in Ex. xxxv. 2-3 and Matt. xii. 1-14. Why not a holy dish as well as holy day? The children's idea of *holy?* What makes a man "holy?" Does "holy God" mean quite the same as "good God?" What makes a dish, place, day, book, "holy?" Its associations? Well, *whose* associations with *what?* Those who have more associations than we, we call "superstitious;" those who have fewer, we call "irreverent;" those who have others than we have, we call "queer."——**37. Adonai:** The name comes down to us both in *Adonis*, and in the *Lord* of our Old Testament. See Stanley's "Jewish Church," vol. III., 178-182.——**38. Father:** Not a very common name in the Old Testament, although the fatherly mercy of Jehovah colors its later books and psalms as noticeably as the fierceness of Jehovah colors the earlier histories. Yet see Jer. xxxi. 9; Is. xlix. 15; lxiii. 16; Ps. ciii. 13; Mal. ii. 10; and, in the Apocrypha, see Eccles. iv. 10; xxiii. 1, 4; Tobit xiii. 4; Wisdom of Solomon ii. 13-18; vii. 27; xi. 26; xiv. 3; and as to the Talmud, Deutsch says, "the most familiar words which occur from one end of the Talmud to the other,—'Our Father in Heaven.'"

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